

# COMMON GROUND



SUMMER 1989

VOLUME XII NUMBER 3

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# The Council of Christians and Jews

PATRON: HER MAJESTY THE QUEEN

## OBJECTS

*To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.*

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## Cover Photograph

**Growing up as refugees**

Photo: UNREF

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*Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.*



## World Refugee Year

**I**N COMMON with a host of other organisations in this country and overseas who are concerned in any way with problems of human welfare, this Council welcomes the inauguration of World Refugee Year. And with good reason, for it is important in this connection to remember that the Council has its roots in co-operation between Christians and Jews in caring for those victims of Nazi persecution who found a refuge in this country.

It is natural that the main focus of attention during this special year should be the final settlement of the so-called "hard-core" of European refugees (how easily we use impersonal terms to describe persons in need!) and the stimulation of governments to greater activity in relation to this. The need for such stimulation is evident from the fact that our own Government, which has never been ungenerous to refugees, has so far pledged itself to a contribution of £100,000 only, which in relation to the total need is small indeed.

But care for the immediate needs of refugees and the devising and implementing of plans for their resettlement represent only a part of what is called for during this World Refugee Year. Two other things at least seem to us of quite fundamental importance.

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The first is the need for a much greater realisation of what it means to be a refugee. And here we are thinking not merely of being without country, passport, home or work. We are thinking particularly of that state of spiritual "uprootedness" which is the lot of those who, having lost faith in men, find it difficult any longer to believe in God. The moral consequences of such uprooting are devastating not only for the refugees themselves, but for the whole human family.

In a recent B.B.C. Television interview the Rev. Edwin Robertson, Study Secretary of the United Bible Societies, spoke of the spiritual plight of many of the refugees still coming into Western Germany from the Eastern Zone. He described how many of them are finding new life and new hope in the reading of the Bible, particularly the story of the Exodus. This was no mere romanticism, but the sober statement of a demonstrable fact.

It recalled some words of the Archbishop of York in the Lambeth Conference report on the Authority and Message of the Bible. "To pass from the modern world to the Bible and back again," writes Dr. Ramsay, "is in one sense to make a long journey. . . . But, if there is faith and imagination, the Bible and the modern world are not so far apart—for the modern world is restless, torn by calamity, and seemingly near to catastrophe. It was in such an environment that the Bible was first written, and to such an environment it has the power to speak again." This at least is common ground for Christians and Jews.

There is a second important factor which it is the peculiar responsibility of this Council to emphasise in relation to the refugee problem. It is the urgent need for co-operation in combating—or remedying—those trends in human society which are responsible for the emergence of refugee problems. It is natural that during this World Refugee Year attention will be focussed on the immediate needs of those who are refugees today. But the observance will have failed in an important part of its objective if it does not emphasise the need to combat those forces of ignorance, prejudice, hatred and fear which can so easily lead to fresh conflicts and inevitably to further refugee problems. This, too, is a matter of common concern to Christians and Jews; a task to which we pledge ourselves with fresh determination.

## Co-operation across Frontiers

ALBERT DE SMAELE

*Dr. Albert de Smaele, a distinguished Belgian engineer, and former Belgian Minister for Economic Affairs, was the chief speaker at the Council's Annual General Meeting on February 25th. This article is a summary of his address. Dr. de Smaele is also President of the European Division of World Brotherhood.*

**I**N A WORLD where understanding and reason are the sole and compulsory alternatives to the wholesale destruction of humanity, the development of human relations based on ideas of equity, tolerance and fraternity is of primary importance. Human relations extend over many frontiers, personal, social, national and international. Among them is a less formal type of frontier, not well defined legally or geographically, but dominating all others both by its size and by the way in which it is likely to influence the development of the problems which arise across the traditional frontiers in the Old and New World. This is the frontier which separates the peoples who have developed their political institutions, their economic and social structure and their technical culture in the course of the last two centuries, from those who have only recently progressed from a subordinate position to independent status and who are still contending with immense material difficulties, and in some cases with a struggle between conflicting aims. The first group comprises perhaps a quarter of the human race; the others, at various stages of development, make up the remaining three-quarters.

The world today must be regarded as a vast complex of interdependent factors, involving peace itself, as well as economic, social and cultural development. Thus in the emergent three-quarters of the world changes are taking place which, although they may not always be evident to us, we cannot afford to ignore, because tomorrow they will exert a profound influence on the younger generation of the West—an influence for better or worse according to the attitude of the West towards them. At first sight, the tension produced by this constant movement towards change may appear so terrifying that one is sorely tempted to try to stifle it. Such a policy is bound ultimately to result in an explosion. There is, however, another way of looking at the problem—to regard the tension as symptomatic of a new birth, which it is our duty to support and guide so that new

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values may grow up and at the same time a dynamic equilibrium be maintained between the different sections of the human community.

It seems to me that to treat the problem realistically we need only work towards a change in which each person would have the opportunity of making progress in the political, economic and cultural spheres—in short, in the development of the individual. To render this change acceptable, it would be sufficient to reaffirm with even greater emphasis than before the basic concepts of our social philosophy, whilst laying heavy stress on their universal character. This philosophy can be summarised in four cardinal points: (i) the recognition that all members of the human race are equal in dignity, regardless of sex, race, economic status, and personal convictions; (ii) the extension of democratic concepts from the political to the economic field; (iii) the extension of the concept of social justice to the sphere of international justice; and (iv) the recognition of peace as the supreme aim of international politics.

### **Expanding international economy**

Our attitude towards this problem of the revision of international relations is greatly influenced by our fear that the greater role to be played by the hundreds of millions of human beings who have just arrived to take their place in the political arena must necessarily militate against our interests. In the economic sphere, if we assume that the volume of international commerce is constant, we may fear that each new arrival will simply take away part of the market from the rest. In this we overlook the fact that international commerce is nothing more than glorified barter, and the new arrival very quickly demands goods in exchange for what he brings. Even though he may swell the ranks of the sellers, he also lengthens the queue of buyers. There may be some alteration in the structure of the demand, but this is nothing new—flexibility and initiative have always been essential qualities in commerce and industry. It is essential that this point should be explained to our own communities in order to remove the fear that the development of the new countries could act as a brake on the progress of the West.

Nevertheless the idea of brotherhood does not possess the same meaning for those who have as for those who have not. The struggle today is for the creation of a new order of relations in which all sections of the human family will find their places and be able to

develop under the protection of an international legislation. International relations comprise an exchange of services in the political, economic and cultural spheres. The idea of an exchange implies symmetry in the relative positions of the parties involved, as well as proper reciprocation of effort.

In the political sphere this means obtaining recognition of one's own liberty and conversely recognising the liberty of the other party. This implies agreement to participate in an organisation aimed at defending this liberty in the interests of all. The United Nations Organisation, weakened from the beginning by the conflicts which divide its member countries, is showing each year a greater aptitude to play the part of a protective authority. Its operations are gaining increasing support from international public opinion.

### **Strengthening the U.N.**

Serious attention must, therefore, be given to strengthening the United Nations Organisation, first by giving the Assembly the universal character which it must have, by providing a place in it for the government of every country; secondly by expanding the corps of observers, whose prestige and effectiveness have been enhanced during the recent crises, and thirdly by forming under the auspices of the United Nations, international technical teams capable of handling, with scientific impartiality, some of the very great problems facing humanity. Up to the present both politicians and diplomats have underestimated the role of the technical branches.

In the world we know today, with its contrasts of poverty and wealth, problems arise which relate particularly to relations between the industrialised countries and those still in course of industrialisation. It is difficult for us, living as we do in a prosperous Europe, to imagine the degree of attraction which the economic progress achieved by the West exerts on three-quarters of the human race. We are coming to realise that if our international relations are really to be built on a new foundation of equity and co-operation, the wealthy countries will not be able to avoid certain obligations towards the poorer countries, and it is further believed that aid must be forthcoming which will be sufficient to meet the needs of the situation.

There are several conditions governing the exercise of such a policy. First of all, the parties involved must have a political guarantee:



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for those who receive, that the aid given is not a means for exerting pressure; for those who give, that the recipients do not turn their newly acquired power against them. This guarantee must be supplied, not so much by more observance of treaties as by the political organisation of which I have spoken earlier on. It will be strengthened by the pressure of facts which will lead us more and more to an awareness of our interdependence and to the necessity of co-operation.

Economic aid should not be on a philanthropic basis. The idea of free gifts carries a suggestion of subordination which is offensive in principle and a hindrance to practical achievements. A strictly business arrangement is likewise rejected, because it would be incompatible with the characteristic economy which most of these new countries practise, and contains an element of speculation which they intend to avoid. Some type of co-operation must be found which involves a reasonable contribution on the part of the developing countries for the assistance which will be given to them.

It would be a mistake to evaluate our contribution solely in terms of money; it would be better to visualise it in physical terms, in manufactured goods and services. There is not the slightest doubt that we have an unused surplus productive capacity enabling us to meet the additional demands without our being obliged to reduce supplies to our home market.

It is equally important to consolidate and stabilise the exchanges which already take place. Taken as a whole the countries in course of development are important suppliers of raw materials. Sudden and wide fluctuations in the world prices of these materials not only create disturbances in trade, but also set up a feeling of mistrust and frustration within the exporting countries—as we control the markets it is only natural that any faults in the price regulation system should be laid at our door.

The third aspect of international relations concerns cultural exchanges. The whole world pays tribute to the countries of the West for the immensely rich contributions which they have made in the scientific and social fields during the past few hundred years. In return, it would be a help to international relations if our children were better informed of the contributions which the other parts of the world have made to our common civilisation. How many of them



have learnt at school that the concepts of fraternity and tolerance, which are the mainstays of our social philosophy, were first conceived and applied in Asia?

It is my firm belief that the first move towards improving human relations must be made by us and that this move implies a most noble and a most disinterested effort on our part. Right at the bottom of everything lies the question of our acceptance or our refusal, both moral and political, of this movement towards liberation on the part of the people living in regions which were once colonies. If recognition of the legal and political position of the ex-colonies is only forthcoming by gradual stages, and solely under the pressure of circumstances, what value will be placed on our message of brotherhood?

A struggle for supremacy between the champions of yesterday and the challengers of today is losing all meaning. We must rise to a level from which we can consider with sympathetic eyes the problems which lie in wait, for us and for the world, on the road towards peaceful and constructive co-operation.

## Archbishop William Temple

A. G. BROTMAN

*In this second article on the outstanding men associated with the formation of the Council of Christians and Jews, Mr. A. G. Brotman, B.Sc., Joint-Secretary of the Council since its inception, writes about Archbishop William Temple. Mr. Brotman is Secretary of the Board of Deputies of British Jews.*

**M**Y FIRST personal contact with the late Archbishop Temple was shortly after the burning of the Synagogues and the attacks on the lives and property of the Jews in Germany which took place on November 10th, 1938. Mr. Neville Laski, K.C. (now Judge Laski), at the time President of the Board of Deputies of British Jews, and I called on Archbishop Temple to request his participation as a principal speaker at the Albert Hall mass demonstration which was arranged by the Board in protest against these atrocities. The Archbishop had already shown in full measure that his sympathy with our purpose could be taken for granted, and he readily consented.

The chief impression left with me by that interview was that of the Archbishop's great personal dignity, charm and friendliness. In the course of our talk he said something to the effect that what appalled him almost more than the actual acts of barbarity was that because the Nazis, too, were men among mankind, their many crimes were a warning of the depths to which humanity might sink.

His broad outlook on human and social problems was demonstrated in a small way in the course of the arrangements for the Albert Hall demonstration. Dr. Temple was then the Archbishop of York and we had also secured Cardinal Hinsley as a speaker, together with other leaders in the religious and secular life of the country. The question arose of the order in which they were to speak—a particularly delicate question—as between the Primate of England and a Prince of the Roman Catholic Church. Dr. Temple, who was friendly with all classes and all conditions of men without any trace of condescension, had a proper respect for the dignity and the traditions of the Anglican Church and its hierarchy, and the solution of the problem was not immediately obvious. He himself, however, suggested that the difficulty might be surmounted if the Cardinal were to speak first and he, Dr. Temple, were to speak last by way of a vote of thanks to the Chair. I readily accepted the suggestion and so it was.

The Archbishop before confirming his proposal had—on the late afternoon of the day before the demonstration—told me that he had yet to speak to the Archbishop of Canterbury and would telephone me with a definite decision between 5 and 7 p.m. that evening. I offered to stay at the office until I heard from him, but he very kindly said there was no need for this as he could leave a message at my home. I put the receiver down and immediately had one of the worst half-minutes of my life. I realised then that the only person who would be at home to receive the Archbishop's message would be my elder daughter, then aged 16, who on hearing a booming voice announcing the speaker as the Archbishop of York, would at once have replied: "Oh yes—and I'm the Queen of Sheba." I rang up my daughter immediately and after putting all the intensity of purpose into my voice that I could, I eventually got her to take the matter seriously, and I am happy to say that the message was properly received and duly delivered. The Archbishop to whom I recounted this episode sometime later was greatly amused.



*Archbishop Temple addressing a meeting of the Council of Christians and Jews. Also in the picture are (left to right) Sir Robert Waley Cohen, the Earl of Perth, and the Rev. Henry Carter.*

Dr. Temple continued to manifest his goodwill and sympathy with the Jewish community in the terrible trials through which they were passing at the hands of the Nazis and their collaborators in Europe, and he readily agreed to take the initiative of convening the meeting late in 1941 which led to the establishment of the Council of Christians and Jews, which was announced in *The Times* in March, 1942. That informal lunch on November 19th, 1941, was the most impressive occasion which will long live in my memory. There were present in addition to the Chairman, Archbishop Temple, a number of leading figures in the Anglican Church, a personal representative of the Cardinal Archbishop of Westminster, leading Non-Conformists, representatives of the Jewish community in this country, including the late Chief Rabbi, and heads of the Reform and Liberal Synagogues. The occasion was a unique gathering of the ecclesiastical and lay representatives of the Churches and creeds in this country for the purpose of working together against racial and religious persecution. It was emphasised by the Chief Rabbi and by representatives of other Faiths that this common purpose based on ethical principles held in common, should not lead to any sort of blurring of differences.

The Archbishop had no light task in getting the various elements in the different Churches to agree on the basis of the Council's work,

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but he succeeded largely owing to his perspicacity, his tolerance, his deep understanding of human nature, and his talent for conciliation.

At one of the early meetings of the Executive of the Council, following its constitution, the late Chief Rabbi re-emphasised the view that there should be no development of the Council which would lead to what he termed "spiritual inter-marriage." In consultation with Archbishop Temple a statement was formulated which satisfied the Chief Rabbi and all the other elements on the Council in regard to this question.

In spite of his multifarious activities in the Church and the great pressure on his time and energies in various directions, Archbishop Temple found time to play an active part in the affairs of the Council and presided over most of the meetings of the Executive Committee and of the Annual General Meetings of the Council to the end of his life.

It was at the conclusion of one of the earliest of our Annual General Meetings that a memorable and entirely characteristic incident occurred. The meeting had been held in Bloomsbury House, then the headquarters of the various Jewish and Christian refugee organisations. Immediately on the termination of the business the Executive Officers of the Council who were present seemed all to be caught up at once in conversation with various members of the audience. Suddenly the Secretary realised that the Chairman of all people appeared to have been neglected. Considerably embarrassed at the thought of this seeming discourtesy he set off in search of the Archbishop. He did not have far to go—nor need he have been so anxious. For His Grace was soon discovered, being entertained to tea by two of the assistants in the Bloomsbury House canteen, who, being refugees themselves, had been made to feel perfectly at their ease and were thoroughly enjoying looking after an Archbishop who was so obviously interested in all they had to tell him.

As a Chairman he was exemplary, business-like, efficient, giving everybody the opportunity to state his views but encouraging the incisiveness and brevity which he himself demonstrated on all occasions. He had a gift of bringing out the essential points of difference and finding means of conciliating them without sacrifice of strongly held principles. His great qualities of mind and spirit won him not only esteem, but the warm personal affection of all with whom he came into contact on the Council irrespective of creed.

The Council was indeed fortunate in having as its guiding spirit from the very beginning a truly noble person who gave the tone and set the high standard to the work of the Council that has been an inspiration to all those who have been associated with its work.

"He in whom the spirit of his fellow-creatures takes delight, in him the Spirit of the All-present takes delight" (*Ethics of the Fathers, III, 13*).

## Emphasis International

**T**HIS YEAR the Annual General Meeting of the Council of Christians and Jews had a strongly international flavour. First there was the platform, with Dr. Albert de Smaele, former Belgian Minister of Economic Affairs, as the chief speaker; Herr Kurt Eberhardt bringing greetings from the Association of Churches and Religious Societies in Greater Berlin of which he is secretary; and the Council's Executive Chairman, the Archdeacon of Oxford, who had recently led the Council's delegation to Israel and the Middle East. Then there was Dr. de Smaele's address on "Co-operation across Frontiers," printed elsewhere in this issue of *Common Ground*. And finally there was the Annual Report, presented to the meeting by the Archdeacon of Oxford which dealt among other things with the many ways in which the Council's overseas links had been strengthened during the year.

An Annual General Meeting is, however, essentially a business meeting, and the Council's tradition of inviting a guest speaker does not detract from the importance of the business side. Under the able Chairmanship of the Archbishop of Canterbury the re-election of officers and committee was dealt with expeditiously.

Archdeacon Witton-Davies in presenting the Annual Report drew attention to many of the highlights in the published Report *Leaves from the Council's Diary*. He hoped that he would be excused for emphasising especially the delegation to Israel which he had been privileged to lead, and which he believed had helped towards a greater understanding of both the achievements and the problem of Israel, and of the difficult question of Arab refugees.

The financial affairs of the Council were dealt with by the Hon. Antony Lyttelton, Chairman of the Finance Committee. In presenting



*The Archbishop of Canterbury with (left to right) Herr Kurt Eberhardt, Dr. Albert de Smaele, and Lord Cohen, at the Council's Annual General Meeting.*

the audited accounts Mr. Lyttelton stressed the need for additional support if the Council was to meet the increasing challenges which called for a further development of its work. At present its budget was £10,000 a year, which was a small sum in relation to the importance and extent of its programme. The Council was grateful both to the many commercial and industrial firms which gave it their support, and to the large number of individual subscribers. But more contributions, both large and small, were urgently needed.

#### **Appeal from Germany**

The meeting then listened with great sympathy to Herr Kurt Eberhardt, who spoke of the concern felt in Germany about former Nazis becoming active again in Western Germany. There were, said Herr Eberhardt, Councils of Christians and Jews in about twenty of the larger cities of Western Germany, and they did their best to meet this problem. Recently they had published a resolution designed to arouse public opinion to the dangers of antisemitic tendencies. But this was not enough. Antisemitism was not a national problem but an international one, and the German Councils of Christians and

Jews alone could not overcome it. The co-operation of others, and particularly of the British Council of Christians and Jews, would be of great value not only for Germany but for international peace. "When Hitler got political power all open-minded Germans were convinced that the persecution of the Jewish population would be the beginning of a terrible war, and we asked in vain why other countries around us did not intervene. After the war we have formed Councils of Christians and Jews to prevent the recurrence of such happenings. If antisemitism is an international danger, it is necessary to co-operate on an international basis. Therefore I want to ask for your understanding and help before it may be too late."

### **"World Brotherhood"**

Dr. Albert de Smaele brought the meeting greetings from the European Division of World Brotherhood, of which he is President. Although World Brotherhood was officially created in 1950, it became effective in Europe only in 1955 when a European Division was established to unify the work of the separate national committees. Its aim of education for world brotherhood was very similar to that of the Council of Christians and Jews, but its method was to encourage and co-operate in the activities of already existing organisations. The main emphasis of its work was on youth, and a large part of its programme was therefore engaged in the educational field.

World Brotherhood was also concerned with examining the obstacles which hindered the development of peace and brotherhood between peoples, and to this end had held a remarkable course of studies last year in Berne, with the co-operation of leading people from every continent. From these studies had come a report revealing the development of an enlightened world opinion capable of contemplating solutions based on the ideas of equity, tolerance and fraternity. And so Dr. de Smaele led into the central theme of his address, "Co-operation across Frontiers."

At the close of the meeting a Vote of Thanks to the speaker and to the Chairman was moved in gracious terms by the Rev. Dr. Ernest Payne, who as Moderator of the Free Church Federal Council is one of the Joint Presidents of the Council of Christians and Jews, and seconded by Mr. R. N. Carvalho, President of the Anglo-Jewish Association.



## The Day before Yesterday

GEORGE APPLETON

*A sermon preached in Westminster Abbey on Palm Sunday, 22nd March, 1959. The Rev. George Appleton is Rector of St. Botolph's Church, Aldgate, London, and Secretary of the London Diocesan Council for Christian-Jewish understanding.*

And they that went before, and they that followed, cried Hosanna; Blessed is he that cometh in the name of the Lord: Hosanna in the Highest. (Mark 11, vv 9-10)

And Pilate again answered and said unto them, what then shall I do unto him whom ye call King of the Jews? And they cried out again, Crucify him. And Pilate said unto them, why, what evil hath he done? But they cried out exceedingly, Crucify him. (Mark 15, vv 12-14)

I REMEMBER as a boy listening to powerful Palm Sunday sermons denouncing the treachery of human nature which in the course of five days could change from welcoming cries of Hosanna to fanatical shouts of "Crucify him." It was not until I came to learn of totalitarian plots and organised mob hysteria in Nazi Germany that I began to suspect that the two crowds were not the same. The first crowd was one of Galilean pilgrims who had known and loved Jesus, who had hung on his teaching and seen his works of healing and power, people ready to acclaim him as the Christ. The second was a packed crowd, got together by the Sadducees, the temple authorities, who were more a political party than a religious one. That second crowd was drilled in what to shout, worked up into a frenzy designed to force the Roman governor to give in to their demands. The Galilean pilgrims, strangers to Jerusalem, were still in their beds, and when they finally discovered what was happening it was too late, Jesus was on the way to Calvary. The Roman military had taken over and there was no hope of rescue. Jesus was the victim of a well-organised and ruthlessly carried-out political plot.

How far could the whole Jewish nation be said to be involved? How far can we, carefully reviewing the evidence, accuse the whole Jewish people of the betrayal and murder of Jesus? Yet that is what the Christian Church has done all down the centuries since that first Good Friday.

## THE DAY BEFORE YESTERDAY

Jesus was not without his friends: there were the pilgrims from Galilee, the man who lent him the ass for the ride into Jerusalem, the owner of the upper room, Simon of Cyrene was almost certainly a Jew, there were the women of Jerusalem who wept as Jesus dragged his cross to the place of execution, there were the crowds mentioned by Luke as smiting their breasts in despair as they watched what happened, there were those who knew Jesus and the women from Galilee who stood at a distance and watched in silent dismay. There was Joseph of Arimathea, a Jew of standing, who determined to give the body of Jesus honourable burial, and Nicodemus, now full of courage and open commitment. There were too many friends of Jesus to justify any sweeping condemnation of the whole nation.

Later events add their evidence: seven weeks later 3,000 people accepted open discipleship, and the group of believers is described as "having favour with all the people" (Acts 2: 47). Soon the number of believers had grown to 5,000 (4: 4), "and the word of God increased; and the number of disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith" (6: 7).

But the Temple authorities who had so successfully plotted the death of Jesus were not going to allow his followers to go unchallenged. So the Sadducees, the politically-minded Temple party, arrest Peter and John and later all the Apostles. It is a Pharisee who pleads for tolerance and the reservation of judgment. Gamaliel is no disciple of Jesus, but he is a man of keen religious spirit, who recognises that any movement which is of mere human inspiration will not last. And the council follow his advice.

Paul was a disciple of Gamaliel, and after his conversion to Christ, even after Gentile converts came to outnumber Jewish Christians, continued to worship in the synagogue and in the Temple, as the Apostles did in the early years of the Church.

The evidence I have put before you comes from our own Christian Scriptures. Yet year by year we continue to think of the Jews as the people who crucified Jesus. Let me make clear what I am trying to say—it was a political party within the Jewish nation that crucified Jesus and not the whole nation. Holy Week is here once more: are we to continue the old, mistaken, unwarranted condemnation of all Jews?

Let us get rid of that thinking which condemns all Jews as guilty of the death of Jesus, both those living at the time, and those of later ages. He was killed by a determined political minority, who realised that if he were allowed to continue, their own power and privilege would be gone. Had Jesus been born in modern times among Western Gentiles, would his fate have been any different? The writer of the Epistle to the Hebrews warns his Christian readers lest they should fall away and crucify the Son of God afresh, a danger into which Gentile Christians can as easily fall.

Let us be grateful that there were sufficient believing Jews in those earliest days to form a loyal and vital Christian Church, which for some time was entirely Jewish. We Christians can never cease to be grateful to the Jewish people that Christ was born among them. Whenever I see a Jew my heart should warm with gratitude.

#### **Persecution through centuries**

Christendom has much to be penitent of in its treatment of the Jews all down the centuries. Between the Jewish people and the Christian Church lie centuries of wrong treatment on the part of Christians, of persecution, forced conversion, expulsion, ostracism, antisemitism. When the Church has not taken the initiative in persecution it has often acquiesced in anti-Jewish measures by the state.

The Jew cannot see Jesus because of Christian history. We Christians interpret Isaiah 53 of Jesus at the hands of the Jewish people; Jews interpret that chapter of their own nation suffering at the hands of Christendom. Listen to what three Christian thinkers have to say about three periods in Christian history. First, Dr. James Parkes:

"The Christian Church within a hundred years of its peace with the Roman Empire early in the fourth century had begun to deprive Jews of their civic and political rights; and the final status which was allotted to the Jewish communities of Christendom, that of witnesses to the crime of deicide by the misery and humiliation of their existence, precluded any idea of regarding them as equals."

Secondly, Dr. Max Warren:

"Those who most laud the achievements of mediaeval Christendom might indeed ask themselves if one reason for its disintegration was not a lie in the soul symbolised in its treatment of the Jew. Certainly in this respect the Church in Western Europe from 1200-1500 A.D. had more in common with the Herod who massacred the innocents than with the Innocent who escaped the massacre."

Thirdly, Dr. Charles Raven:

"The recent horrors of Nazi persecution have shown how terrible can be the distortion produced by centuries of hostility. But the very scale of the massacre of Jews has given us a warning and an incentive which should surely have produced not only a shocked repudiation of ancient hatred but a change of heart which can replace it by a radically felt affection and a positive resolve to co-operate and unite."

Jesus wept over Jerusalem, he must often have wept over the Christian Church, and prayed for Christians "Father, forgive them, for they know not what they do," as he has seen our treatment of his own people.

Penitence involves a new attitude, a re-thinking of the past. Dr. James Parkes asks, "Did Jesus teach that in founding the Church he replaced Sinai and that the old Israel was thereby rejected, to be replaced by a new Israel?" Christian tradition has generally assumed that this was so. St. Paul denies that God cast off his people, "for the gifts and the calling of God are without repentance" (Romans 11:29). Surely God's covenants with Abraham and with Israel still stand within the Jewish people, as well as among us who are grateful that we are spiritual children of Abraham and heirs of a new covenant in Jesus Christ. Does not the very survival of the Jewish religion down to our day and its present vitality challenge us to some hard thinking? "A thousand years in thy sight are but as yesterday," so in God's calendar the separation of Christians and Jews is a tragedy that took place only the day before yesterday. In the realm of the spirit then, the hostile centuries can be spanned.

#### **Need for creative relationship**

The need is that Christians and Jews should come together in a new way to study the purpose of God for mankind and the part which Church and Synagogue must play respectively and together. We Christians have been speaking to Jewry all down the centuries; there are signs that we are growing more willing to listen to what Jewry is saying to us. Is the time approaching when Jews and Christians will listen to what God is saying to both? We cannot, after the centuries that have separated us, expect it to be anything but a relationship of tension, but it can be a creative tension, from which can come light and blessing, not only for ourselves but for the world. For Christians and Jews both claim to be children of Abraham and both believe that through the obedience of the Father of the Faithful, and through the

obedience of his descendants all the families of the earth shall be drawn to God and be blessed (Zechariah 8: 23, Genesis 12: 3). The nations of the world are still waiting.

Will you pray this Holy Week for a new humility, a new penitence, a new understanding, a new love, a new gratitude towards our Jewish brethren and the beginning of a new relationship with them.

## Samuel Alexander, O.M., 1859-1938

DOROTHY EMMET

*This article is a shortened version of an address given at the Annual General Meeting of the Manchester Branch of the Council of Christians and Jews, March 3rd, 1959. Professor Dorothy Emmet is Professor of Philosophy at Manchester University.*

IF THE Council of Christians and Jews had been founded in Samuel Alexander's day, we can safely say that it would have met with his warm approval. He was a philosopher, and as such, his final views on religion and metaphysics were the outcome of the inner necessities of his own thinking, and this took him to a position not recognisably close to the official theology of either faith. But he lived a loyal member of the Jewish community; he had many Christians among his close friends; and I think we can see a temper of mind in his religious philosophy and in his deeply affectionate nature which expresses a spirit which belongs to both.

He was born in Sidney, New South Wales on January 6th, 1859, of an immigrant Jewish family. His father was a saddler; so was Kant's, and the appropriate comment on this coincidence among philosophers is "There's nothing like leather." After a good education in classics and mathematics at Wesley College, Melbourne, and at the University of Melbourne, he went to England and won a scholarship at Balliol College, Oxford. He took his First in "Greats," and was elected in 1882 to a Fellowship at Lincoln College, Oxford—the first Jew to be elected a Fellow of an Oxford or Cambridge college. But Alexander did not find his real spiritual home in the kind of philosophy—classical, literary, idealist—mainly characteristic

of the Oxford of the time. His heart was with the newly developing sciences such as psychology and the physiology of the nervous system; and he wanted to start from such clues as he could find in these to work out a philosophy of man's place in nature. So he left Oxford after a few years, and went to study in Germany under the great psychologist Munsterberg.

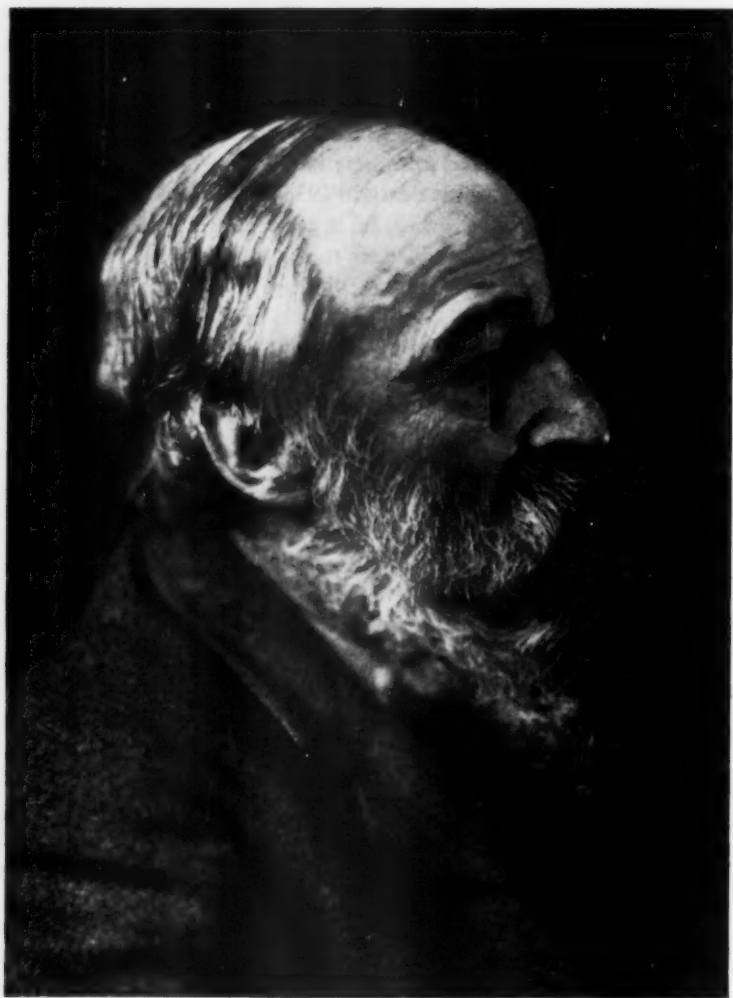
When he returned to British academic life, it was to the chair of philosophy in Manchester, and there he remained, as professor and emeritus professor, until his death in 1938. His name is still a household word in Manchester, where he became the beloved professor of legend. Some of these stories relate to his bicycle, which he rode in the Manchester traffic well on into old age. A lady admirer, fearing for his safety as well as for that of the public, left him a legacy to take taxis. Instalments of this money were kept in his left hand trouser pocket, and were brought out to send his guests to their destinations; for himself, he thought one should only take a taxi if one had more than two bags.

#### **Jewish traditions**

I have spoken of his loyalty to the Jewish community; and here perhaps the best testimony is a letter from Dr. Chaim Weizmann to Alexander's literary executor, Professor Laird.\* (Dr. Weizmann was at one time a lecturer in Chemistry at Manchester University, and so a friend and colleague.) "You ask me, What kind of Jew was this man? He was from early youth deeply attached to Jewish tradition. The first boiled egg I ate in his house was placed in front of me in a small silver egg-cup. He looked at it for a moment with his usual air of intent innocence, and then said, 'I was given that cup when I was thirteen, at my barmitzvah.' . . . When he became famous he lost no opportunity of appearing among his co-religionists. To the end of his life he was a member of the Kehillah. He paid his yearly tithe to the Fund for upbuilding Palestine."

In his attitude to Zionism, he described himself as an assimilationist who believed that, at least as far as Eastern Europe was concerned, assimilation had failed, and therefore he supported the project of a national home in Palestine. He was very aware of the uniqueness of the position of the Jewish people in the contemporary

\*Quoted by J. Laird in the Memoir introducing the posthumous *Philosophical and Literary Pieces* (Macmillan, 1939).



*SAMUEL ALEXANDER, O.M.*



world. In a contribution to some collaborative study of nationalism made about 1917, he wrote, "The Jews have been described as an internation. On neither of the contending policies of assimilation or of Zionism will their position cease to be paradoxical. On the one policy it will tend to be a religion which is rooted in a national tradition which prevents it from being a mere religion. On the policy of Zionism it becomes a nation the larger part of which is not linked except spiritually with the State which is its spiritual centre and home."

The sufferings of Jewish refugees in the 1930's saddened his last years (though he died before he knew of the worse horrors that were to come). He contributed liberally to the support of the refugees. "My dear," he wrote to one of his many adopted 'god-children,' "I would like to make you a really handsome present, but that damned Hitler takes all my money."

#### Meeting of science and religion

And now a few words on his own religious philosophy. This can be found in its fullest form in the last part of his great book *Space, Time and Deity*, which grew out of the Gifford Lectures given in 1917-18. It is summarised in a popular form in a broadcast talk, which he gave in a series on "Science and Religion" in 1930. (The talks were afterwards published under this title by Gerald Howe.) Alexander's approach was that of the speculative philosopher interested in natural science. Science and religion were to him both concerned with the one universe in which we live, but whereas science starts from the attempt at theoretic understanding, religion starts from a kind of mystical feeling, which a philosopher can use as a clue to enlarge that understanding. This feeling is primarily one of reverence and of aspiration.

In the broadcast talk Alexander calls himself an "Ottoman," by which he meant not a Turk or a sofa, but a follower of Rudolf Otto, whose description of the sense of the "numinous" in his *Idea of the Holy* came close to what he himself saw as the root of religion. He connects this sense of numinous mystery with our feeling of ourselves as caught and sustained by the on-going process of the Universe (Alexander himself tried to describe this process in terms of motions of Space-Time—a very difficult notion, and one which has not won much acceptance). Within this process, we find a number

of levels of existence with their own special characteristics; these characteristics could not have been predicted simply from knowledge of the properties of the subvening levels, and Alexander calls them "emergent." We can distinguish the levels of material, chemico-physical existence; of "living" matter with its special forms of organisation; and of conscious "mind," which is intimately connected with its neuro-physical base (Alexander never went back on this early interest of his), and yet which has its own distinctive qualities. But we need not think the process must stop here. On the contrary; we feel ourselves caught and sustained in its *nisus*, or forward pressure, towards a yet higher level of existence, which will have its own characteristic quality, which Alexander calls "Deity."

This notion of a Deity who is yet to emerge brought obvious criticism on Alexander. He mentions how a friend had jested to him of "the God of Abraham, Isaac and Jacob who is to exist a million years hence." But the jest, he said, was a misconception. For the notion of emergent Deity was not the whole of what Alexander had to say about God as the object of religious reverence. There is also the whole universe with its *nisus* towards Deity as a present reality in which we are held, and which is also to be thought of as "God;" in this sense "God" is the universe pregnant with the quality of Deity. (Here he felt himself close to Spinoza, with his belief in a *Deus sive Natura*; he said if they were to write on his urn in the crematorium "*Erravit cum Spinoza*," he would be content.) He held that the religious experience pointed to God in both these aspects. For in the "numinous" feeling we are dimly conscious of our life as "preparatory to the outgrowth of the divine quality. Every man is in this notion prophetic of deity, and there are certain men of religious genius who, being prophetic in an eminent degree and with rarer insight, are distinguished by the name of prophets, of whom Jesus is one. . . . And as the root and leaves and sap of the plant feed its flower, so the whole world, as so far unrolled in the process of time, flowers into deity. Matter and spirit, stones, trees and men gather together and sustain that quality of the world."\*

My friend Dr. Altmann has suggested that to look forward to a fulfilment yet to come is a feature characteristic of Jewish philosophy, though of course the particular form this takes in Alexander's view

\*Quoted from "Theism and Pantheism," in *Philosophical and Literary Pieces*, p. 330.

## CAUSERIE

of an emergent Deity was all his own. Perhaps the final *mot juste* about it, and about Alexander himself, was said in a letter from his life-long friend, Dr. Claud Montefiore:

"You do walk humbly indeed with your funny God, and are so beautifully unconscious that you are *really* a great swell."

And he was; for he has taken his place among the small band of thinkers whose names are likely to be remembered in the history of philosophy.

## Causerie

CANON A. W. EATON

THE PROPAGATION of the GOSPEL OF GOODWILL could easily have a ring of the naïve in this hard-bitten cynical world, yet the youth of Wales have persevered since 1922 in their determination to spread the Gospel to all who will hear it. Year by year the children of Wales have broadcast a message to the rest of the youth of the world and I note one vital sentence: "Amid so much suffering and strife, we often wonder what the future holds for us. Nevertheless we firmly believe that if we, the youth of all the nations of the world, dedicate ourselves to the cause of righteousness and peace, the forces of evil will be overcome." The extent of this broadcast is world wide—Canada to Africa—India to Japan—Moscow to New York. In South Africa the message opens up what is known as "Goodwill Week," where a 76 page bilingual magazine is issued to all the schools. It may all appear to be a little naïve yet the fact remains that seeds of understanding are sown on soil that is of the utmost importance to world peace.

\* \* \* \*

Moulding THE MIND OF YOUTH has always been admitted as a matter of prime importance in nation building. The battle for the soul of the East German youth is being fought today between the Communists and the Christian Church, and has resolved itself into

#### COMMON GROUND

a struggle between "Youth Dedication" and "Confirmation." Nobody appreciates the challenge more than Bishop Dibelius, who has just said: "It is impossible for a child to accept the doctrine of materialism (which we have been expressly told is to be understood as atheistic) and then to be confirmed and to bear witness to Jesus Christ. Of course," he went on, "we are not thinking of simply writing off all the boys and girls who attend Youth Dedication. We know all too well that in countless cases they only do so because their parents are afraid that otherwise the children will not be admitted to any form of higher education." We do well to have in our minds and hearts all those who are concerned for the freedom of young people.

\* \* \* \*

Antisemitism is ever with us, THE USEFUL SCAPEGOAT of the evil and ignorant minded. We might have expected that the West and Europe especially, would have learnt the lesson of the deadly folly of antisemitism, but we are constantly being reminded of how this pernicious evil continues to raise its head. We therefore welcome the very necessary, if hurried, German Government's amendment of the Criminal Law dealing with cases of antisemitic writings and utterances. The Government's action arose out of the inability of the Hamburg Courts to proceed against the publisher of a pamphlet accusing "International Jewry" of the organisation of the extermination of Jews on behalf of Hitler. Despite its stupidity, this pamphlet and others like it, must be dealt with severely.

\* \* \* \*

An important development in human understanding was the International Congress sponsored by UNESCO for the promotion of FRIENDSHIP BETWEEN WORLD RELIGIONS. This was held in Tokyo in August last year, the first of such Congresses to be held in Asia. There were six hundred delegates. Dr. A. C. Bouquet, who had much to do with its organisation, pays special testimony that the Congress should have been sponsored by UNESCO, which previously avoided having anything to do with religion. The full report of this Congress will be published in June, whilst plans for another Congress to be held in Delhi in 1962 are under way.

## CAUSERIE

I was interested to learn the other day from the General Secretary that he had recently visited the WILLIAM BOOTH MEMORIAL TRAINING COLLEGE for Salvation Army officers to tell the students something of the work of the Council. He told me he had gone armed with a quotation from Cecil Roth's "Jewish Contributions to Civilisation" referring to William Booth, the founder of the Army, as the son of a Nottingham (Jewish) woman named Moss to whom, "it is generally assumed, rightly or wrongly, that he owed his Rabbinical appearance, his prophetic enthusiasm and his burning sympathy for the poor." But Mr. Simpson was forestalled by the Commissioner in charge of the training of the cadets who, in introducing him, quoted the following inscription from a memorial stone in the entrance hall of the College:

"This stone was laid 10th May 1928  
by the Revd. A. A. Green Minister of  
Hampstead Synagogue, on behalf of Hebrew  
Admirers in memory of William Booth.

As Moses led the Israelites out of  
the bondage of Egypt, so he by his  
life and work led slaves of sin from  
bondage to freedom."

It is good to find such appropriate precedent for the close and happy association that has always existed between the Salvation Army and this Council.

\* \* \* \*

American Jewry has lost a most distinguished servant and leader by the death of RABBI STEPHEN WISE, one of the outstanding prophets of the day. He was a champion not only of Jewry but of all who were in need of recognition and help. Like so many of his kind, he was often misunderstood by his own people; but if some questioned his orthodoxy, none ever questioned his sincerity. Fierce on the platform and in the pulpit, he also leaves behind him a great reputation for gentleness of spirit in his pastoral ministry. A zealot for Israel, his last days brought him much joy as he saw his life's work grow into such stature.

## About Ourselves

WE CONGRATULATE the Rev. F. P. Copland Simmons on his induction as Moderator of the Presbyterian Church of England. Mr. Copland Simmons is a member of the Council's Executive Committee, and is also a Vice-Chairman of the Hampstead Council of Christians and Jews. Last year he was a member of the Council's delegation to Israel and the Middle East. During 1955-56 he was Moderator of the Free Church Federal Council, and as such was one of the Joint Presidents of the Council of Christians and Jews. *Common Ground* extends to him its greetings and every good wish for his year of service in the highest office of his Church.

EARL ATTLEE presided on April 21st over the Annual General Meeting of the Council of Citizens of East London, which continues to be so usefully active, especially in its work with schools. The Member of Parliament for Stepney, Mr. W. J. Edwards, was the guest speaker at the meeting, and a representative audience followed with great interest his address on race relations, both as a general issue, and in its particular application in Stepney. Dr. A. E. Morgan, Warden of Toynbee Hall, reviewed the activities of the Council during the past year, dealing particularly with its concern for race relations; Sir Thomas Creed, Principal of Queen Mary College, spoke of his experience in the Sudan; and Judge Laski gave an illuminating account of inter-racial relations in Liverpool.

ONE OF THE RECENT activities of the Council of Citizens of East London was a schools' conference on "You and Your Neighbour," held in the Cardinal Griffin School, Poplar, on March 19th. 180 children from eight secondary and grammar schools attended the conference, which in the morning had group discussions based on two films dealing with human relations, and in the afternoon fired questions at a Brains Trust consisting of Lady Karminski, Canon T. J. Fitzgerald (the Roman Catholic Rural Dean of Stepney), and the West Indian lecturer, Mr. Charles Ward.

OTHER SCHOOLS' CONFERENCES were held in Manchester during March and April with a total of 448 pupils from twenty-four different schools, secondary and grammar. There were three conferences in all, one for seniors and two for juniors, and the theme in each case was "Human beings being human." Again a programme of films, discussion groups, and brains trust was followed—a method that has proved its success in the many schools' conferences that have now been held both in Manchester and in London.

THE MANCHESTER BRANCH of the Council held its Annual General Meeting on March 3rd, and was greatly privileged to hear an address by Professor Dorothy Emmet on Samuel Alexander, her predecessor as Professor of Philosophy at Manchester University. *Common Ground* is glad to be able to print in this issue Professor Emmet's address, specially revised by her for publication in the magazine.

FURTHER NEWS FROM MANCHESTER is of a Conference for Christian and Jewish clergy and ministers held on May 5th. This was the second conference of its kind held in Manchester, it having been suggested at the first meeting in October, 1957, that there would be value in further consultations. On this occasion discussions were introduced by two addresses, by the Dean of Liverpool, the Very Rev. Dr. F. W. Dillistone, and Rabbi Dr. A. Altmann, Communal Rabbi of Manchester, respectively. The theme of their addresses, as of the whole conference, was "The Christian and Jewish Understanding of Community." Over thirty clergy and ministers attended and took part in the subsequent discussion.

PROFESSOR DR. JOACHIM TIBURTIUS, Senator for Education and Cultural Affairs in West Berlin, and a member of the Berlin Council of Christians and Jews, paid a short visit to England during May, and the Council was able to arrange a reception in London for him to meet a representative group of people engaged in education, or

## BOOK NOTES

interested in German affairs. Professor Tiburtius, in addressing the group and in answering questions, spoke about the work of the German Councils of Christians and Jews, and was also able to throw a good deal of light on some of the complex problems that face Germany at the present time.

ANOTHER ASPECT OF RACE RELATIONS was discussed by the Hampstead branch of the Council at a recent meeting, when Mr. John Fraser, of the Migrant Services Division of the Commission for the West Indies in the United Kingdom, spoke about the problems of the West Indian immigrants in this country.

MANY OF OUR READERS would hear the Council's General Secretary, the Rev. W. W. Simpson, in the B.B.C. morning "Lift up your Hearts" programme from April 20th to 25th. This was the week containing the

beginning of Passover, and Mr. Simpson described the ritual and the significance of Passover. This is by no means the first time that he has been invited to broadcast in this programme, the wide range of which is a matter for congratulations to the B.B.C. Religious Department.

A LITTLE BELATEDLY, but none the less sincerely, we offer warm congratulations to the Jewish Board of Guardians on the hundredth anniversary of its establishment in March, 1859. The occasion was celebrated by a Centenary Banquet at Guildhall, where the Council was represented by the General Secretary and his wife, and by the publication of a history of the Board written by Vivian Lipman. This book, which will be reviewed at greater length in our next issue, is an outstanding contribution to the literature of Social Service and of interest and importance to the general no less than to the Jewish reader.

## Book Notes

### Judaism and Christianity

By Leo Baeck

(The Jewish Publication Society of America, \$4.00)

This book consists of five essays by the late Dr. Baeck and a biographical introduction by their translator, Walter Kaufmann. The essays were written at different periods of the author's life, and three of them—Romantic Religion, The Gospel as a document of the History of the Jewish Faith, and The Son of Man—formed part of a printed collection of his essays which was destroyed by the Nazis before publication. The most recent one on the Faith of Paul was based on a lecture delivered in London in 1952.

The central theme that runs through these essays and makes the work a literary whole can be stated briefly in the following terms. The original Gospel belonged to the Jewish tradition and the theology it taught like the Old Testament was "classical" in

character and based on the divinely given Commandment or Law. Jesus himself was an exponent of this teaching which stressed ethical conduct as the means of "realising" an uncompleted revelation of absolute truth. With Paul there came a total break with Judaism and the substitution of a Romantic religion, Christianity, for the Classical. The main features of this were fulfilment, history having completed itself in a final revelation; passivity, since grace came without human striving; and the union of phantasy and emotion. Here, salvation is secured by faith alone and religion is concerned neither with ethics nor with social welfare. It is entirely mystical, fatalistic and self-regarding.

Fortunately Dr. Baeck has faced up to some of the implications of these categorical assertions and he concedes that Romantic religion may at times act as a corrective of a faith entirely based on "activism which would take care of and execute everything." But



when it comes to Paul's insistence on social righteousness and the exercise of charity towards all men he escapes from his own dilemma with a certain naivety. His view is, in so many words, that the Hebraic or classical element in Paul's religious nature was stronger than his newly acquired Romanticism and that he always remained a Jew at heart. In fact it would be truer to say that neither type of religion can be so narrowly or exclusively defined. Judaism, it is true, tends to emphasise the Commandment and Christianity the Mystery, but in the highest expression of both, the two elements have been creatively blended. The value of this book is that it states the contrast in such stark, even provocative, terms that it will compel the reader to study the original sources once more in order to find out how far Dr. Baeck's challenging presentation is justified.

### Steps to Christian Understanding

*Edited by R. J. W. Bevan*

*(Oxford University Press, 15s. 0d.)*

This book has been produced to help young people, such as those in Sixth Forms and in Technical Schools, to understand the Christian Faith. We can well believe that those who have the responsibility of giving religious instruction in all types of Secondary Schools will find the material presented here of very great value in their work. The contributors include Anglicans and Free Churchmen, both clerics and laymen. All of them are distinguished scholars.

The subject is treated in three sections: God and the World, God and Man, and Doctrines of the Christian Faith. As the editor points out in his foreword, religion is concerned with ultimate facts, about reality and existence. They assume significance only when seen in the context of the eternal and spiritual, rather than the merely temporal and finite order. Since, however, we live within the setting of the physical world, and are most immediately aware of ourselves, it is the world and man in their relation to God which

form the first objects of interest and study. This is in line with the Old Testament view which presents us with the "triangular" relationship between God, man, and the universe.

The Dean of St. Paul's has some valuable things to say on asking questions about religion. "The man who hopes that by thinking hard enough he will be in a position to dispense with faith is deluding himself. What we may hope is that our faith will become a reasonable faith—not blind but enlightened."

In an essay on Science and Religion, Canon Balmforth shows that real science is profoundly religious because it seeks truth as real religion always does. There must always be a kinship between seekers of truth even when the apprehension of truth is on different levels. Professor Coulson, dealing with God the Creator, stresses the importance of a right understanding of creation—not just the bare outline of how this world, or any other worlds, came into being, but what we can discover of the meaning of life in our relation to our experience of God and the Faith of the Church.

All our readers will find very much that is helpful in Professor Snaith's contribution, "The Idea of Revelation in Religion." For Jews and Christians the ideas of inspiration and revelation in the Old Testament are of primary importance. From a consideration of the earliest theories of revelation, he goes on to point out that in the Old Testament there is something more than the cult pattern familiar to all primitive religions. It is not the product of mass aspirations and strivings but something outside man, a certainty that God is calling him to do that which may be quite contrary to his natural desire or personal interest.

At a time when there is much stress on scientific studies, this book should do much to help enquiring students to approach the Christian Faith in a spirit of understanding. The full meaning of the Faith can only be realised within the worshipping life of the Church; here we have a splendid attempt to lead young people in that direction by giving them a sound intellectual foundation.

## Outlines of Jewish History

By Lady Magnus  
(Valentine Mitchell, 18s. 0d.)

When this book was first written some eighty years ago, Lady Magnus could view the tragic history of the Jewish people with a certain degree of detachment. In one country after another persecution had given way to emancipation under the cultural influence of nineteenth century liberalism and the practical effect of an expanding economy in Europe and the New World. There were still pockets of intolerance even in the West, and countries such as Russia where the new freedom had not penetrated. But at that time it would have been reasonable to hope that another two generations would see the end of the nearly two millennia of suffering of the Jewish people. But how soon was the trend to be reversed, with the beginning of a new era of intolerance that culminated in the Nazi Reich.

Today we know more than our forebears did about the roots of prejudice. Our understanding comes partly from the new study of psychology, partly as the result of bitter experience—and that experience has been paid for primarily by its Jewish victims.

There is, therefore, greater value than usual in having this new edition of Lady Magnus' "Outlines," with new chapters bringing the history up-to-date. The result is a book that, even more than in its original version, focusses the challenge that Jewish history poses to the non-Jewish world, and especially to the Christian world.

## Prejudice

By Morris Ginsberg  
(The Woburn Press, 1s. 0d.)

The Central Lecture Committee of the Board of Deputies of British Jews has made a useful contribution to the literature on one of the world's most baffling problems by publishing this, the third Jacques Cohen Memorial Lecture. Professor Ginsberg has long been regarded as an authority on the psychological and other causes of prejudicial attitudes and the way in which they affect the pattern of our society

and in this lecture, by what amounts to a miracle of condensation, he has succeeded in giving a survey of the whole of this extremely complex subject.

In the theoretical part of his lecture he shows how biased judgments can come from many sources, such as certitude, faith, self-interest, excessive loyalty, or fear. Perhaps the most significant point which he makes is that it is difficult to distinguish race prejudice from class prejudice. And in this context he suggests a further line of research on an aspect of the problem which is of special interest to readers of *Common Ground*. He writes: "The influence of changing class relations on antisemitism has not, as far as I know, been studied adequately."

## Colour in Britain

By James Wickenden  
(Oxford University Press, 2s. 6d.)

## Colour and Commonsense

By Kenneth Little  
(Fabian Society and Commonwealth Bureau, 2s. 6d.)

Expert sociologists have long been drawing attention to what may be called "permissive patterns" of prejudice in this country, but until the recent race disturbances the general public has paid very little attention to them. Now the whole subject has become "news" and a vast literature is growing up consisting of books, pamphlets and newspaper articles dealing with different aspects of the colour problem. Among them these two publications stand out as being both informative and constructive, as well as admirably suited to the requirements of the ordinary unscientific reader.

The more factual of the two is "Colour in Britain," with its foreword by Philip Mason of the Institute of Race Relations, which supplied much of the background material. It deals specifically with the factors, social, cultural and economic, which are liable to cause friction in districts where a large section of the population is coloured. Two chapters give an

analysis of the events which led respectively to the disturbances in Nottingham and London and the pamphlet concludes with an earnest plea, first, for more information, and, secondly, for education "by which is meant not only education in schools but the task of stimulating and informing public opinion."

Dr. Kenneth Little is a well-known writer on matters of social and anthropological interest and his treatment of current problems in this field is always lucid and stimulating. In the present pamphlet he gives a brief historical survey of the growth of "racism," that is, an unscientific emotional attitude towards biological distinctions, and shows how, through what almost amounts to a mystique, "particular qualities of mind and temperament have come to be associated with skin pigmentation." Nevertheless, he is far from under-rating the significance of this pathological phenomenon in the life of modern society. In many parts of the world such as South Africa and the Southern States of the U.S.A., its effect on human behaviour can scarcely be exaggerated. Even in Britain "prejudice has already been caught out of an atmosphere full of implications of coloured inferiority" and all sorts of cultural and class distinctions tend to be identified with "race."

In spite of all this Dr. Little ends on an optimistic note. Having shown, through the example of Brazil, that there is nothing innate about racial prejudice, he outlines an educational policy which, if adopted, would change the whole climate of opinion in this country. Through the medium of the ordinary teaching in schools, special courses in human relations, the training of teachers, and B.B.C. popular serials like "Mrs. Dale's Diary," which include a coloured family and "show that West Indians are ordinary people with the same hopes and fears as the rest of us," we should gradually come to regard colour as "a normal thing." In that case "to future generations it may seem extraordinary and unbelievable that a slight difference in the chemical composition of their skin should have

caused men to hate, despise, revile, and persecute each other."

### **Review of Sociology— Analysis of a Decade**

*Edited by Joseph B. Gittler  
(Chapman & Hall, £4 4s. 0d.)*

Today when so much research is being carried out in so many subjects it becomes increasingly difficult for the specialist to keep up to date with developments in his own and related fields of study. Even less easy is it for people interested in a general way in a subject to keep track of new work and developing lines of thought.

The recent publication of *Review of Sociology—An Analysis of a Decade* is a welcome attempt to digest the vast amount of new sociological material published during the period 1945-1955. The idea is excellent, and the resulting book, under the editorship of Joseph B. Gittler, is the work of twenty-three American sociologists, each a specialist in some particular aspect of the subject. It is a large, impressive volume, with fourteen chapters analysing trends and summarising material published during the relevant ten years in each section of work, from sociological theory and methods to the study of individual people in their family, work and leisure relationships. There are in addition comprehensive bibliographies.

On the whole the book avoids the use of technical language and "sociological jargon," and does not assume too much previous knowledge, though in a few places it is assumed that the reader is familiar with earlier studies. The material under discussion is wholly American, and while this is of considerable interest to the non-American reader, it would be even more valuable to have a gathering together, summary and comparison of work carried out in other countries too.

### **The Devil's Repertoire or Nuclear Bombing and the Life of Man**

*By Victor Gollancz  
(Gollancz, 5s. 0d.)*

This book deals, in Mr. Gollancz's inimitable manner, with the great

question-mark that looms across the page of contemporary history—should we or should we not manufacture nuclear bombs as a deterrent to any would-be aggressor? The answer given is an unqualified negative and the full consequences of such an answer are squarely faced. Even a Soviet occupation of these islands is regarded as a lesser evil than the "final iniquity" of throwing the bomb.

In support of this proposition the author pleads for immediate unilateral disarmament and his submission is supported both by rational argument and an appeal in moving and often passionate terms to the emotional part of man's nature. He shows, on the one hand, that if we continued in the nuclear arms race, "a single unknown one of us . . . may be holding at his awful disposal the physical life or death, and the spiritual salvation or damnation, of millions." And, on the other, drawing support from some of the greatest passages of religious literature, he demonstrates the principle that life is ultimately spiritual and that the manufacture and testing of nuclear weapons, with all the attendant consequences of radiation disease, are "the devil's work" which aims at nothing less than the destruction of human life. The various specious arguments commonly used in defence of the present policy, such as that "you can't apply Christianity to politics," are summarily disposed of, and the whole issue is stripped of its superficial trappings and presented in stark moral terms.

### **Educating for Peace**

*(Friends Peace Committee, 1s. 0d.)*

We thoroughly recommend this pamphlet to anyone responsible for the arrangement of meetings, whether in school, club, or adult group. It contains a carefully selected list of films, filmstrips, tape recordings and exhibition material, dealing with many aspects of peace making and reconciliation, race relations and work for refugees.

### **No Further Trek**

*By P. V. Pistorius  
(Central News Agency, Ltd.,  
South Africa)*

This is one of the most depressing, yet honest, books that have been written about the present situation in South Africa. The sad conclusion that is forced on the reader is that here is one more illustration of the old classical principle that "whom the gods wish to destroy they first make mad." All the motives of fear, self-interest, pride and exclusiveness stalk the South African scene and produce a climate of group fanaticism which vitiates any attempt to create that wider loyalty, based on a sense of the unity of South Africa as one of the family of nations, which alone can solve the South African problem.

The author, who is Professor of Greek at the University of Pretoria and writes with all the clarity of a classical scholar, was himself a member of the National Party, and this fact greatly enhances the value of his criticism. For he does not spare his own group, the Afrikaners, who form the backbone of the party, in his general denunciation of all sections of the South African population for their rigidly uncompromising attitudes. In such an atmosphere of suspicion and conflict even the Churches become contaminated and one of the most revealing chapters in this book shows how a declaration of the Dutch Reformed Church embodying the universalist and humanitarian principles of Christianity in relation to coloured people, had to be modified as a result of pressure from the Minister of Native Affairs.

In his conclusions Professor Pistorius is ruthlessly realistic. "Nothing," he writes, "could be more fatal than a sentimental approach to the Bantu." Any constructive proposals must take into account that "colour prejudice cannot be discarded" and that "miscegenation is repulsive to the vast majority of both European groups." He courageously tries his hand at formulating a political and economic programme based on general compromise, but he holds out no hopes

that any of the three main groups will accept it. Most frightening of all is his view that the present apartheid policy has made "Bantu nationalism a dangerous and militant machine." As there is no way of escaping from this impasse by a "further trek," unless the white population moderate their demands, it seems inevitable that their civilisation will perish.

### A Time to Speak

By Michael Scott  
(Faber and Faber, 21s. 0d.)

The fascination of this book lies in its autobiographical character. The crisis which faces the whole human race is here crystallised in the eternal question-mark confronting an individual, one, moreover, who is appalled, through a greater sense of compassion than is the case with most people, by the human suffering, hatred, cruelty and evil in the present world—"not merely the conscious cruelty of deliberate acts but the often greater cruelty of indifference to suffering, and the unawareness of the consequences of action or inaction." In such a situation what is the genuinely compassionate person to do? Can he accept the religious doctrines of a divine frame of reference, become a devoted servant of the Church, or should he follow along the practical path of communism and economic reform?

This personal conflict runs through and illuminates the whole story of Michael Scott's crusade on behalf of the submerged peoples of Africa to which he has devoted his life. And it was not only a conflict between religion and Marxism. He was perplexed by the division within the Church itself: "There was the religion which was the divine sanction for the *status quo* and there was the religion which was the divine instrument of change." In so far as he made a choice it was to the latter that he finally committed himself.

We are thus enabled to accompany him and share his inner experiences, step by step, through his various struggles to free the African from European domination and oppression. It is a moving story which deals in turn

with injustice to the Bantu in the Cape, with life in a Durban gaol, with the horrors of the shanty towns, black magic in Basutoland and, finally, the campaign on behalf of South West Africa at the United Nations. Inevitably the picture drawn of African conditions is often one of unspeakable horror. But the author is not satisfied with stirring the reader emotionally and he has devoted much of his book to a series of constructive proposals, showing how the situation can be remedied. But we are never left in doubt with regard to Michael Scott's conviction that this is primarily a moral issue. Two passages may be quoted by way of illustration. This is what he has to say about tolerance: "Tolerance is not a natural instinct nor, in a multi-racial society such as South Africa, is it an easily acquired virtue. It cannot be imposed by external discipline or legislation. It proceeds rather from within, from an inward consciousness and appreciation of the value inherent in a social structure and a culture different from one's own." And here is his final appeal which may be regarded as an epitome of the whole book. "Only an army of the trained, disciplined, efficient, and of those wholly consumed by a love which is unearthly and universal, having no reservations, no racial or other barriers, but dedicating themselves through selfless action to the creative purpose in human history, could save the world."

### Isaac Israeli

By A. Altmann and S. M. Stern  
(Oxford University Press, 30s. 0d.)

Isaac Israeli was a Jewish physician in Egypt during the second half of the ninth and early part of the tenth century A.D. (He is said to have died in 932 at the age of "over a hundred years.") His knowledge of Arabic gave him access to the works of the classical philosophers and translations of his own philosophical and medical works from Arabic into Latin earned him a considerable reputation in Scholastic Christian circles.

This volume, the first of a series of *Scripta Judaica*, issued from the

Manchester Institute of Jewish Studies by the Oxford University Press, is in two parts. The first, by Dr. S. M. Stern, is a translation, with commentary, of the writings of Isaac Israeli. The second is an account of his philosophy and an assessment of its significance by Dr. Altmann. The names of these two collaborators are sufficient guarantee of the first rate quality of their work.

This book is clearly of interest primarily to the specialist in a particular field to which it comes as a contribution of major importance. But it has a wider appeal also to all who are interested in the part played in the development both of Judaism and Christianity of the tension between the rational and mystical elements in religion. While in Judaism, largely due to the influence of Maimonides in the twelfth century, the Aristotelian element prevailed, it was through Isaac Israeli that those neo-Platonist influences were channelled which were mainly responsible for the preservation of the mystical element of which the eventual publication of the Zehar was the outstanding example.

### Between East and West

*Essays dedicated to the Memory of  
Bela Horowitz  
(East West Library)*

This volume of Essays, published by the East West Library and dedicated to the memory of its founder Bela Horowitz, is an altogether appropriate tribute to a very remarkable man. For Bela Horowitz, the founder of the Phaidon Press, whose imprimatur has long since been accepted by all students of the classics and lovers of the fine arts as the guarantee of a high standard both of content and production, was a Jew who came from Vienna, the city which has stood for centuries as the meeting place of East and West in Europe.

Though brought up in a good Jewish home, he found his greatest delight as a student in the classics, a delight reflected by his choice of the name of "Phaidon" for the press he founded in 1923. It was not until the

early thirties that he published any Jewish book at all, and during the early years of the Nazi regime he was busily engaged in transferring what was left of the press in Vienna to London where he had already had the foresight to establish an English branch.

Then, as the tragedy of European Jewry became more intense, the Jewish soul that underlay everything else in Bela Horowitz was stirred to activity. At first his concern was expressed in work for refugees. Soon however he saw the danger not merely to Jewish lives but to the whole culture of the Jewish people. Here was something which at all costs must be preserved. Here was a task to which he could devote himself with all the talent that had earlier gone to building up the Phaidon Press. Here, in fact, was the beginning of the East West Library whose first aim was to publish in English translation the works of the greatest Jewish writers of all the ages.

Horowitz died in 1955, but not before he had seen his dream come true. In the East West Library he had succeeded in doing for Jewish learning what in the Phaidon Press he had done for the classics and the arts. "So," says the writer of the Introductory Essay in his Memorial volume, "for this man of deep culture and wide vision to turn from publishing the world's great classics to the production of Jewish books, was not merely a performance of duty to his people; it was an act of self-fulfilment."

Of such an act it is impossible to conceive a more fitting acknowledgment than this present volume so appropriately entitled: "Between East and West." A joy to handle—and how much even that means in commending any book to its potential audience—it is no less a delight to read. Edited with distinction by Dr. A. Altmann it contains essays by a veritable galaxy of Jewish scholars on subjects ranging from items of such particular, perhaps even rarified, interest as an unidentified Hebrew incunabula, and the record of an early nineteenth century Frankfurt (Jewish) benevolent society, to an essay of far-reaching implications and importance on modern Antisemitism



and its place in the history of the Jewish Question.

Detailed comment on the subject matter of these or any other of the essays collected here is quite beyond the scope of this particular notice, though we hope to return to some of them in later issues of *Common Ground*. For the moment we must content ourselves with offering our warmest congratulations to those who have so splendidly conceived and so magnificently produced this tribute to a very great scholar, publisher, and above all, exemplar of all that is best in the tradition of his people. It is a book which no library that makes any claim to be representative of Jewish learning can afford to be without. It will remain as an abiding witness to the faith not only of a man, but of a people, in the power of the living God.

### The Enemy Camp

By Jerome Weidman  
(Heinemann, 18s. 0d.)

This is more than an ordinary novel, more than a story of love, hate, sordid intrigue, infidelity and neurotic egoism which is the staple diet provided by so much modern fiction. It is a book with a serious purpose and deals with one of the basic problems of modern society—can people of different ethnic and cultural groups live harmoniously together? Should they intermarry and what will be the consequences in the present climate when intermarriage does in fact take place?

The scene is an American one and the particular aspect of the problem dealt with is that of Jewish-Gentile relationships. It is the story of a young Jewish American who, owing to early environmental influences, grows up with an obsession about non-Jews—they all belong to "the enemy camp." This is what a ruthless critic says to him in after life: "What you're afraid of, George, is the world of the Gentiles. Somewhere, God alone knows the precise location, probably at your mother's knee, you've picked up and believe the same notions about Gentiles that so many Gentiles have picked up and believe about Jews. That they're

creatures from another world or another planet with cloven feet and spiked tails and a passion for drinking human blood. That they're your natural and implacable enemy. That consorting with them is an act of treachery to your faith and your people."

It takes nearly the whole book—that is years of inward misery and conflict, which affect his whole relationship with other people and involve him in intrigue, humiliation and even tragedy, before the hero can get rid of this obsession. But finally when pretence, deception and illusion have brought him to the brink of disaster, he discovers his genuine self and the "time of masquerade is ended."

Much else in this book gives it a flavour and quality all its own and, in spite of its length, makes it one of the most difficult books to put down. There are the vividly drawn scenes in East Fifth Street where Jewish and Gentile "kids" jostle one another and yet are kept poles apart; there is the description of business firms which are totally "Jewish," and others which Jews can only enter by officially disguising their religion; there is the intensely dramatic moment when the news of Pearl Harbour reaches a family working in a poultry shop which bears on its windows the "Golden Legend: Eat Kosher and Live Longer;" and finally there is a revelation of the hollowness which underlies big business and the social life of those who have reached the top of the economic ladder and whose power seems to dominate the whole structure of society. But more important than all this is the artistry with which the author has woven an intensely human story about real, living people who alternately captivate and repel the reader but never leave him unmoved.

*Copies of Dr. Charles Raven's Robert Waley Cohen Memorial Lecture, "Tolerance and Religion," are still available and may be obtained from the Council of Christians and Jews, 162a Strand, W.C.2. Price 2s. 2d., inc. postage.*



